

A N
A N S W E R

TO CERTAIN

Scandalous Papers

Scattered Abroad

Under colour of a

Catholick Admonition.

Qui facit vivere, docet orare.

Printed for the Publick Good and Instruction;

ANSWER

TO THE

CHURCH OF

THE
 Publisher of the following Answer
 TO THE
 R E A D E R!

I Have caused this Book to be Reprinted at this time, that it may be known that Catholick Romans are no Changlings, that they *Are* not by Chance, Provocation, or Occasion, but by Immortal Rules and Principles of Immortality and Cruelty, and that we may understand (as it concerns us at this time) that we are not to Fear or Guard our selves against a few ambitious transported furious Zelots of that Party (as was pretended in the Powder-Treason) accidentally provoked against his Majesty and People, as their Favourers would now also bear us in hand, but that whole Profession and Body who acknowledg the Court of Rome, and their Lord the Pope; and that we ought to Arm, Associate, and Defend our King, Church, Kingdom, and all the Faithful Clergie and People of these Realms and Dominions Universally from them, as a numerous Army of Assassins catholickly spread in all parts of the World, as we will answer for our own innocent Families Blood, Lives, and Souls, who with the Pope their Head, do in all points of Brutish Villany, Treachery, and Inhumane Cruelty, resemble, and far exceed their first Pattern, the Old Man of the Mountains, and his Mahometan Cut-throats, the first Assassins, whom I have lately described out of the Mahometan Histories and Relations, of that in all Ages unparalleled Barbarity, till again revived, practised, and out-done by the Pope, and his Cut-throats, and incendiary Jesuits, Monks, and Friars. A sort of Basilisks, whose breath and eyes whilst they lurk and are not seen, infect and poison the Souls and Bodies of all that unwarily approach their Dens and Coverts. Their Engins by which they have done so great Mischief, and still threaten us with greater, have been in all Ages condemned and provided against by severe Laws, such as in the times of our Ancestors were sufficiently Effectual; when yet the Rabble of profest Villains had only some Out-law'd Traitors and known Rebels for their Heads and Directors. And no Society of Men had the Impudence to give, publish, and own Rules of Perjury, Murder, Poisoning, Firing, Treason, Rebellion, Regicide, to omit other less heinous Crimes, and not only to palliate them by false Glosses before others, but to authorize and commend them in the Court of Conscience, as if they intended not only to outface Men, and abrogate all Laws of Nature, but despise God, and repeal his most holy and just Commandments in the Noontide of Gospel-Days, putting Darkness for Light, and Light for Darkness on the World.

That better and more effectual Laws may be made against these Transcendent Villains, it is necessary that their evil Manners should be better known and considered.

The High Court of Parliament according to their Duty, have, and do take Care to provide for the security of his Majestie's Person and Kingdoms, our Religion, Laws, and Properties. This Discourse will serve to shew them, that not only those Eminent Worthies among them, who by Name have been design'd against, and whose Destruction hath been given in charge to particular Assassins, and others whom they have Recorded in their black and bloody Lists, but their inferiours in Grace and Favour, as this Architect of Villany phrases it, in the end of his Letter. If they as Justices,
 Infer-

Informants, and Witnesses, pursue their duty in discovering and prosecuting Traytors, Rebels, Poysoners, and Murderers, which he calls Inhumane and Unchristian Rage, must in all future Ages (according to the numerous Examples of this Day) be boldly Butcher'd in every place by these Roman Emillaries, who swarm in every Corner, for want of Effectual Laws to suppress, exterminate, and extinguish them.

Many good Patriots, I assure my self, would gladly embrace and promote such Laws upon this Opportunity, which if it be let slip, cannot be expected ever to return. And the same Artifices being used now to Intimidate and Defeat those who are, and should be Active to so good a Design, I thought it my duty to contribute this small Mite thereto, by evidencing the Practices and Principles of these, in all Ages restless, and in ours, desperate Spirits.

POST-SCRIPT.

Courteous Reader,

WHilst Doctor Tongue finds many Lets and Discouragements to go through with the solid History of this Plot, he hath been importuned by nothing more than his Charity towards the poor Witnesses, whose Charges and Losses have not been considered, to part with, permit, and assist the publication of these his Papers, the Originals whereof he received from them at several times, are still in his Custody.

The Collections the Doctor prepares for the other Three Parts, namely, His Discoveries and Demonstrations of the Jesuits, acting in this Plot as Assassins, Regicides, and Incendiaries, are already prepared for the Press, on designs of like Charity. And to the end that if he shall be still disabled, or disappointed in his Publication of his intended Relation, Posterity may have sufficient ground to believe, publish to the World, and record to all Ages, the Bloody, Treacherous, and Ungrateful Practices of these restless Beautifunes against the most Gracious Princes, King James, King Charles the Martyr, and his Majesty Charles the Second (who now lives an unparallel'd Miracle of God's wonderful and merciful Providence) and against the Churches and Kingdoms wherein they did or might have lived with as much Liberty, and less Suspicion, than at least some dissenting Protestants, had they known any Moderation. If we find these have favourable entertainment, we shall be encouraged to proceed to those other Parts, which the Doctor hath provided as Materials for his History, and may with better satisfaction (as we hope) to the Publick, be dispersed into many hands by the Press, than concealed for his own use only in his private Papers.

And it is hoped that whilst the Doctor thus waves both his Credit and Profit, with a great respect to Charity and Publick Good, it will not be expected that these things should appear in any other Dress, then that of their native Simplicity.

Da veniam subitis non displicuisse meretur,

Festinat Patriæ qui placuisse suæ.

Pardon, kind Readers, what you can't Commend,

This hast to please, deserves not to Offend.

Mr. Bedlow, p. 42. April 75, At Paris, at a Consultation, two French Abbots, and several English Monks discoursed about carrying on the Plot, to subvert the Government of England, to destroy the King, and the Lords of the Council. The King was principally to be destroyed, and the Government subverted, as well as the Protestant Religion, Colcman's Trial.

Mr. Bedlow, Ireland's Trial, p. 44, 45. Aug. 78. At the same time there was a discourse of a Design to kill several Noblemen, and the particular parts assigned to every one, Knight was to kill the Earl of Shaftsbury, Prichard the Duke of Buckingham, Oneal the Earl of Ossery, Obrian the Duke of Ormond.

THE

A N
A N S W E R

To certain Scandalous Papers scattered abroad under colour of a Catholick Admonition.

Qui facit vivere, Docet orare.

HAVING lately resolved to recal my Thoughts from the Earthly Theatre, where they sate and beheld the variable motions of Men, with those Cares and Cogitations which are the proper companions of Publick Ministers, hoping thereby to be made partaker of their Contentments, which borrow from publick Action, to give to private Contemplation, I persuaded my self that I could never make choice of a better Subject for my Meditation, than of the late Treatise, Intituled: *His Majesties Speech in the late Session of Parliament, together with a Discourse of the manner of the Discovery of this late intended Treason.* Wherein so many true and lively Images of God's great Favour and Providence are represented: (Every Line discovering where *Apelles* Hand hath been) As all that observe the natural description of this Tree of Treason, *Et in Ramo & in Radice*, may truly say, There needs no *Elisba* in our Days, to tell the King of *Israel* what the *Aramites* do in their privatest Councils. In this Princely and Religious Work, his Majesty (like to those Kings of whom *Seneca* speaketh, that do more good by Examples than by Laws) hath increased our Obligation, by leaving under his own Hand, such a plain and perfect Record of his own true Thankfulness to Almighty God for his so Great and Miraculous Graces; as neither the present Time, nor Ages to come can ever be so Ingrate, as not to retain the same in perpetual Memory. A duty required by God of all his Creatures; *Non ad pramium, sed ad honorem.* For as amongst all the excellent faculties of the Mind (next to the Understanding) Remembrance hath the precedency, for Necessity and Use: So in the accounts of all those Services we owe to God, (who desireth rather, we should remember what he hath been to us, than curiously to affect what he is in himself,) Remembrance is the first, and the first commanded. In this Faculty we excel the Beasts, and imitate the Angels: For they, being present, behold at once God's Goodness and Love in the Mirrour of his Deity, and we upon Earth (in the Table of his Works) have a present and full view of that which God is, by that which he doth. So as although we cannot see him in Himself, yet we do particularly see him in his Means, especially in those great works of Deliverances and Defences, which he provideth for whole Nations and People, against publick and private Practices. And therefore if we shall grow forgetful, or think it sufficient for a Day or a Year, to pay him our tribute of humble Thankfulness, when the

the Heathen themselves do continually offer unto their false Gods their Cinamon and their Frankincense, Then shall our Error be no less, than that of *Israel*, whose Praise and Prayers ended almost as soon as they had passed the Red-Sea.

But now while I was in this most serious and silent Meditation (sometimes ravished with the infiniteness of God's Mercy and Justice, who restraineth the power of the Wicked, as he did the Viper from the Hands of *Paul*; sometimes comforted in calculating my days of Happiness, to live under a King, blessed in himself, blessed in his Olive-Branches, beloved of men for his Integrity and Wisdom, and pleasing to God for his zealous endeavours, to cleanse the Vessels of his Kingdom from the Dregs and Lees of the *Rain sb Grape*;) Even then (I say) when my Heart was not a little checked, to observe so much as the least note of my Name, in his Register, for one that had been of any use in this so fortunate a Discovery (much like to the poor Day-Labourer, who taketh contentment many Years after, when he passeth by that glorious Architecture, to the building whereof he can remember to have carried some few Sticks or Stones:) Even then was I most bitterly calumniated with many Contumelious Papers and Pasquils, dispersed abroad in divers parts of the City, without any Author, and yet so continually coming upon me, one after another (like the Messengers of *Job*) as I could neither devise to whom to turn me to make my Answer, nor yet imagin by what hard destiny I had drawn upon me their Fury, thus to single me out for a Subject of so much Bitterness, in the days of so great Joy and Gladness: Yea, even in the time when I was persuaded, that they which had divided themselves for Conscience sake from all Communion with us in our Religious Offices, would yet have tuned their Harps, to have joyned with us in chearful Songs for this our happy Deliverance. Resting long in this Debate with my self, whether I should now begin a Warfare of Words, that had so long put on an habit of Suffering, especially against any of those, with whom Disputes are endless; because their end is Clamour, without desire to receive satisfaction. After I had taken secret and faithful Counsel, from the Love and Duty, which liveth always in me towards my Sovereign, and entred into serious Consideration, how easily the Errors of Publick Ministers may reflect upon the best deserving Princes; having also heard from Foreign Parts, how far my Name was there proscribed for a Man of Blood; I thought it fit in regard of the Place I hold, to take some occasion to express my self in some clear Terms, lest any of those Clouds which are unjustly cast upon me, might darken the brightness of his Royal Mind which hath been always watered with the mildest dew of Mercy and Moderation.

And therefore although I know, that *Stylus prudentia est silentium*, and do remember well the Caution prescribed by *Solomon*, in the apprehensions of scattered Calumnies, wherein the Follies of Men, like Clouds of Tempests, are enraged, when they lack occasion to pour fourth showres of Malice on the Heads of Persons in the place of Government: Yet finding my self in such an absolute possession over my own Soul in patience, as it is not in the power of any Calumniator to disturb the peace of a quiet Mind; I thought it meet to break silence, and to the intent my Answer might be the better conceived, to set down first the Copy of one of their Original Writings, whereof the Tenour followeth.

To the Earl of Salisbury.

MY Lord, Whereas the late unapprovable and most wicked Design, for the destroying of his Majesty, the Prince, and Nobility, with many others of Worth and Quality, (attempted through the undertaking Spirits of some more Fiery and Turbulent, than zealous and dispassionate Catholics) hath made the general state of our
Catholic

Catholick Cause so scandalous in the Eyes of such, whose corrupted Judgments are not able to fan away, and sever the fault of the Professor from the profession it self; as that who now is found to be of that Religion, is perswaded, at least in Mind, to allow (though God knoweth as much abhorring in as any Puritan whatsoever) the said former most Inhumane, and barbarous Projects: And whereas some of his Majesties Council, but especially your Lordship, as being known to be: (as the Philosopher termeth it) a Primus Motor in such uncharitable Proceedings, are determined (as it is feared) by taking advantage of so foul a Scandal, to root out all memory of Catholick Religion, either by sudden Banishment, Massacre, Imprisonment, or some such unsupportable Vexations; and Pressures, and perhaps by decreeing in this next Parliament some more cruel and horrible Laws against Catholicks, then already are made: In regard of these Premises, there are some good Men who through their earnest desire for continuing the Catholick Religion, and for saving of many Souls, both of this present, and of all future Posterity; are resolved to prevent so great a Mischief, though with a full assurance aforehand of the loss of their dearest Lives. You are therefore hereby to be Admonished, that at this present there are Five, which have severally undertaken your Death, and have vowed the performance thereof, by taking already the blessed Sacrament, if you continue your daily Plotting of so tragical Stratagems against Recusants. It is so ordered, that no one of these Five knoweth who the other Four be, for the better preventing the discovery of the rest, if so any one by attempting and not performing, should be apprehended. It is also already agreed, who shall first attempt it by Shot, and so who in order shall follow. In accomplishing of it; There is expected no other than assurance of Death: Yet it will willingly be embraced for the preventing of those general Calamities, which by this your Transcendent Authority, and Grace with his Majesty, are threatened unto us all. And indeed the difficulties herein are more easily to be digested, since two of the intended Attempters, are in that weak state of Body, that they cannot live above three or four Months: The other three are so distressed in themselves and their Friends, as that their present Grievs (far being only Recusants) do much dull all apprehension of Death. None is to be blamed (in the true censuring of Matters) for the undertaking hereof: For we protest before God, we know no other means left us in the World, since it is manifest that you serve but as a Match, to give fire unto his Majesty; (to whom the worst that we wish, is, that he may be as great a Saint in Heaven, as he is a King on Earth,) for intending all Mischiefs against poor distressed Catholicks. Thus giving your Lordship this charitable Admonition, the which may perhaps be necessary hereafter, for some others your Inferiours (at least in Grace and Favour) if so they run on their former Inhumane, and Unchristian Rage against us; I cease, putting you in mind, that where true and spiritual Resolution is; there notwithstanding all dangers whatsoever, the Weak may take sufficient revenge on the Great.

Your Lordship's well

Admonishing Friends, &c.

A. B. C. &c.

POST-SCRIPT.

It may be your Lordship will take this as some forged Letter of some Puritan, thereby to incense you more against Recusants. But we protest upon our Salvation, it is not so, neither can any thing in humane likelihood prevent the effecting thereof, but the change of your course towards Recusants.

This

This being now one of their Charges *verbatim*, because it is not my meaning to wander further, then the Paths of their own uncharitable Passions do lead me; I will only direct my Answer to several parts thereof; though the same as they lie, divert me from any other good or regular Method.

For the first part therefore, wherein this Writer in the name of the Catholicks protesteth against the Fact, as an unapproveable and most wicked Design; I must shortly say, That whosoever shall read the *Panegyric* Oration of *Sixtus Quintus*, made upon the Murder of *Henry the Third*, the *French King*, shall well perceive that Sin to be preferred before the Act of *Judith* to *Holofernes*, by which God's People were delivered: and may also observe in divers other cases, how generally our Adversaries are inclined, to make an ill interpretation only of those things, which fail in Execution, (for otherwise *Felix scelus virtus vocatur*) to which may be added that which is vulgarly known, what number of Authors are illustrated in *Rome*, which strongly maintain the Doctrine of deposing Kings. Nevertheless, because I have ever loved to measure others by my self, and always wished, that by some clear and constant Course, the State of *Christianity* might be freed from all pernicious Instruments, which seek not to plant Peace, but to work Confusion: I have been a long time sorry, that those which employ so many seditious Spirits, daily to instruct the unlearned Catholicks in those Mysteries of deposing Princes, have not, by some publick and definitive sentence Orthodoxal (in which it is supposed the *Pope* cannot err) made some such clear Explication of their assumed power over Sovereign Princes, as not only those which acknowledg his Superiority, might be secured from fears and jealousies of continual Treasons and bloody Assassins against their Persons, but those Kings also which do not approve his Papal Jurisdiction, and yet would fain reserve a charitable opinion of their Subjects, might know, how far to repose themselves in their Fidelity, in civil Obedience, howsoever they see them divided from them in point of Conscience. For whosoever shall attribute most to the force of Excommunication, shall never find it (if I mistake it not) further powerful either by the Original Institution, or in the succeeding Practice for many years after Christ, than only to deprive Men from Spiritual Graces, and to shut them as it were out of the Doors of Heaven, without so gross an Usurpation as to remove them out of the Earth, or to destroy their being in Nature. Inasmuch as the Writ itself *De Excommunicato Capiendo*, and other such like Courses, which are variable in sundry Governments, have rather issued from the goodness of such Christian Kings, as were desirous to work the better Obedience to the Rules of the Church, than from any power of Excommunication in his own Nature, all Censures of the Church having left Life untouched, *Sive fuerat Ethnicus sive Publicanus*: Many of the Heathen themselves having taught this for a Rule, *Bonos imperatores viro expetere oportet, quoscunque tolerare*. And therefore I cannot but marvel the more at some dark and cautelous Writings published of late upon this Accident, and avowed under the name of one of their prime Men, wherein he hath bestowed many thundring words against those which shall attempt against Princes by private authority, and yet reserveth thereby a tacite lawfulness thereof, in case it be directed by publick Warrant. A matter no less discrediting the Sincerity pretended in this particular, then that most strange and gross doctrine of *Equivocation*, which is so highly extolled in the Church of *Rome*, though it tear in sunder all the Bonds of Humane Conversation. For whoso shall please to read one place of the holy Father *St. Augustine* (of whose Books by this occasion, I have turned over some few leaves) shall find, that when the *Priscillian* Hereticks in all their Examinations before the Rulers of that Time, did seek to dissemble their Heresie, by using their Answers of *Equivocation*, wherewith the *Papists* now maintain it lawful to deny all Truth under a Mental Reservation, and wresting the words of *St. Paul*, who requireth every

every Man to speak the truth to his Neighbour; inserted, as if they might speak falsely to all others. This reverend Father soundly and clearly refuted that Irreligious Principle with this short sentence, *Corde creditur ad justitiam, ore fit confessio ad salutem*: Otherwise, (saith he) Peter, who professed Christ in Heart, and denied him in words, would never have redeemed his denial with so many Tears. This were to take away the Crown of Martyrdom, and to make all the holy Martyrs Fools, who, making a conscience to dissemble with Heathen Magistrates, sealed with their Blood the inward thoughts of their Hearts and confessions of their Mouths. Neither should any Man profess this Opinion, but he that seeketh to subvert all Laws and Duties of Civil Society, breaking out into this Expostulation, *O Fontes lacrymarum!* Where are ye to be found, O ye fountains of Tears! How shall we hide our selves from the displeased face of Truth?

For the second part, where you pretend an apprehension of so many *Massacres and Pressures to come against Catholics, or some more terrible Law to be decreed in Parliament, than is already allowed*, and therein take me as one that am like to prove a very Instrument; Give me leave to tell you, That those are false pretences, which some lewd Impostor hath used as false Glasses to multiply your Fears.

These few Calumniationes are like to Adam's Fig-leaves, unable to cover your Shame. For as he sought a Covering, *Nem quia nudus; sed quia lapsus*; So is it your fault, not your fear, that maketh you cast those unjust Imputations upon your Prince and State. *Sed pereuntibus in ille figura.*

These Men that rule your Consciences, have first dazled your Eyes with fearful, but false Objects, thereby hoping to engage you more deeply in their pernicious Attempts.

They have sought with *Nero* to set *Rome* on fire; and after to lay the blame on Christians.

Thus hath your Credulity been overtaken with vain Shadows, whereas Children of Wisdom are of slow belief.

If therefore you had measured those things by the rule of Time, and had entered into a true comparison of things past with things present; you must needs have concluded better of things to come.

For if you behold the precedent Reigns of the two late Sister Queens of different Religion, you shall find more Blood in five or six Years of the first, than five and forty Years of the second.

Examine likewise, whether you have seen since this King's time, any the least prints of Bloody Steps. Hath he added new Severities to the Laws of the former Time, which he found Established? Or hath he not in some things qualified them? And in others forbore to execute them, even upon those Persons which publish with sound of Trumpet, the sentence of Divorce betwixt his Subject and his Sovereignty? Let me appeal to your own Consciences (which in every Man holdeth place of Judge and Witness) whether upon the present fury of this Fiery Treason, which inflamed so many against the generality of the *Papists* (according to the nature of sudden Peril, which hardly admits of just distinctions) there hath been any one act of Blood or Cruelty committed; though all Men know that the greatest Violencies that could have been used in such Cases, under colour of publick Safety, would have been interpreted to be the true effects of Care and Providence. *Nam credulitas si à vindicta, justitia est, si à periculo, prudentia.* Nay, rather behold the excellent temper of his Majesty's Mind, who doubting what the humour of sudden apprehension might produce at such a time, no sooner had performed his own publick duty of Praise and Thanksgiving to God, but he pronounced in open Parliament, how far he was from the Condemnation of the General for Particulars. All which being laid together, I doubt not but those which are not in the desperate consumption of Sin, will freely

acknowledg his Majesty to be a Prince of Peace and Mercy, that delighteth not in the noise of Chaius and Fetters, but rather with *Theodosius* deferreth Execution, and wisheth *Sc. potuisse potius mortuus a morte revocare.*

And now for the Imaginary Power, which it pleaseth you to ascribe unto one of his Majesties Council, in which number, as a Plotter against Romish Catholics, you make me to be one of the *Quorum*. I should take it always for an honour and happiness for me to receive not only Injury, but persecution of self in so noble a Society, where Persons of so great Honour and Judgment are Actors; who know full well that Counsellors of Kings do stand for Thousands or Hundreds, only as it pleaseth the King to place them; and that all their Greatness groweth meely from humble Endeavours, no further meritorious, than as they are valued by a gracious acceptance. Nevertheless, seeing I am made by you a divided Member from the Body, and graced with as hard an Epithet as *Boutefaux*, and that you are content to borrow any Name to scandalize the State you live in, I must freely say to you without bitterness, That howsoever it may serve your turn for a while, to make me the Mark of your malice; yet those that rightly judge of the Spirit in which this Writer speaketh, will hardly imagine that this Faction followeth any other Body, than the Body of Authority. It is not the Head alone, nor any other particular Members that these Men shoot at, but at the Church and Commonwealth; which, like *Hippocrates's* Twins, have long both wept and laugh'd together. These are the things, which the Enemies of this time do study to subvert, and not any poor greatness of mine, whom only great in the eyes of Envy. Nay, rather they are angry with *Aristotle*, who bids wise Princes keep down Faction, which is ever humble till it get the Key of Power. They are grieved, or rather heart-broken, to behold such an Unity of State and Council, as dares bid the World do as she would be done unto. These are known so well to be the true Causes of their despair and discontentment, as they shall ground a Faith upon very weak Principles, if they imagine that open vows of my destruction (a matter of so small consequence) can make them free from imputation of contriving higher Practices.

But now for that which cometh in the third place, which is their Protestation; That for the avoiding new Mischiefs to come, it is intended by good Men, upon a Spiritual Resolution, to take my Life: And that there are five Persons upon the secret, but all bound up by the Sacrament, whereas two are so weak and so sickly, as they can hardly forsist two or three Months of Life. To these I can only say, That having their feet so nigh the Grave, their Ghostly Father deserves small thanks, that will send them thither in Bloody Coffins. For they do neither carry the marks of Rome-Heathen, nor of Rome-Christian: For under Heathen Emperors, the Victories were scorned which were barbarously gotten, *mixtis veneno Fontibus*: And when Rome was Pure and Primitive, you shall find the Arms of the Church were Tears and Prayers.

But now their Oracles are so far degenerate from the former purity of that Ancient Church, as they make Murder *Spiritual Resolution*, and openly threaten the Lives of Kings, that are God's breathing Images; when the Prophet *David* trembled to violate the skirt of King *Saul's* Garment.

All which considered, I doubt not but those Recusants, which do discover such pernicious Spirits, will out of the light of this Fire, perfectly discern the darkness and danger of that Religion, whereof the Faith is lapped up in such an ignorant and implicate Obedience; and so much the rather, because it hath fallen out so often, that the scruples of Conscience, and seeds of Treason, have grown up as close together as the Husk and Corn in one Ear. And therefore I should think that those Men, which carry the unlearned *Papists*, like Hawks hooded, into those dangerous Positions, may justly challenge any that shall seek to rob them of the deserved Titles of *Boutefaux*, and fiery Matches. For these are they that

that have made their Church at Court, their Religion a vassal to Ambition, and are so hot upon earthly Honours, that they cannot distinguish *Inter summa & precipitia*. These are they that enjoyn Men to eat their God, upon the bargain of Blood; where those whom they deprave do know, that whatsoever God doth affect in Goodness, he doth effect by good Means.

And howsoever they term our Sacraments as bare and naked Signs: We may justly say that we have never hitherto brought them into the combination of Murder, or into the House of crying Sins. As for that sort of them which pretend to be so full of present Grief, through the distress of Themselves and their Friends (for being only Recusants) as it dulseth all apprehension of Death: Those that lack Charity, will judge this dulness to be *plus tristitia quam penitentia*, more for sorrow that the Project hath failed, then that it was conceived. As for the Plotters, and Subjects fit for proscription, how shall his Majesty escape their censure, that was God's chosen Minister upon Earth for this particular Discovery? Or to what end do Princes admit of Councillors care, or Secretaries vigilancy (whose Offices are to stand sentinel over the Life of Kings, and safety of States) if their endeavours to countermine the secret mines of Treason be thus exposed to misconstruction? Or, if by Stratagems, those Laws are meant, by which all branches of Treason are punished; why do they forget that those Ordinances are derived from the Wisdom of Parliaments, two hundred Years before my Cradle? Besides, if any think it in the power of few, much less of any one, to be able to extort determinations of Extremities, or procure new Laws in Parliament by Self-humour, those neither understand the course of Law-making, nor the Wisdom, Gravity, or Nature of Law-makers in this State, where Kings themselves, from whom (as from the Center) all the Lives and Executions of Laws take their beginning, are pleased freely to admit their Subjects Negatives, with good and gracious acceptance.

And now for my self, with whom, you would condition to leave Plotting, as you term it, against Recusants: First, Discretion telleth me, that as the Husbandman, which casteth his Eye over-curiously upon Winds and Clouds, doth neither Sow, nor Reap in season; so, that Servant, whose Faith and Zeal in the service of Kings, becometh awful of Enemies, either for their Power or Envy, is neither worthy of Favour nor Protection. For when I consider the Prince I serve, that he hath not taken up wisdom of Government upon credit, but carrieth still the *Jethro* of order in his own Bosom, disposing the mean Causes, to those that are fit to Rule over Hundreds, and over Fifties, reserving still the greatest to the greatness of himself, like a King rich in the experience of many years Reign over a Free and Valiant People, both by Nature, Sear, and Education: I freely profess both before mine own and all other Nations, that although I participate not with the follies of that Flie who thought her self to raise the Dust, because she sate on the Chariot Wheel: Yet am I so far from disavowing my honest ambition of my Master's Favour, as I am desirous that the World should hold me, not so much his Creature, by the undeserved Honours I hold from his Grace and Power, as by my desire to be the shadow of his Mind, and to frame my Judgment, Knowledge, and Affections, according to his: Towards whose Royal Person I shall glory more to be always found an honest and humble Subject, than I should to command absolutely in any other Calling. For the rest, which may concern me in my Religion, (howsoever darkned with this middle vail of Sin and Frailty) it is built upon the sacred grounds of Hope, and Faith, in the precious Blood of my Redeemer, without presuming upon any particular Merits. And whereas they alleage, that Men resolved to die, are masters over other Mens Lives; my answer is, They have no more power than the least Spider, who by permission can do as much. And if the days of my Life were in their Hands, as they might peradventure take from me some months of Joys; so am I assured they should take me

me from years of Sorrows. But these poor Threats amaze no hopes of mine; I am none of those that believe with the Men of the old World, that the Mountains shake when the Moles do cast. And far I hope, it shall be from me, who know so well in whose *Holy Book* my *Days* are numbred, once to entertain a thought, to purchase a span of Time, at so dear a rate, as for the fear of any Mortal Power, in my poor Talent, *Aut Deo, aut Patria, aut Patri patria desse*. For who doubteth that the Magistrates, who converse with variety of Spirits, must not sometimes undergo Tempests? All our Actions are upon the open Stage, and can be no more hidden than the Sun. If we deserve ill, we shall hear ill; Or if the present Time do flatter us, yet when our Glasses are run, (which cannot be long) that Glory which maketh worthy Men live for ever, dieth with us; and our Posterity shall be the Heirs of our dishonour. And therefore *Suadent laqueis vita non eratio*: Besides, that Error which is in all mortal things hath her Power, Strength, and Declination; hath now her Foundations discovered, and her Towers taken, so as it is to be suspected, she will play so long with the Temporal Sovereignie of Kings, as it shall be the glorious work of Kings to break down her Walls and strongest Defences: And therefore ill becoming Servants to slack their pace, for fear of Malice, but rather to rest assured, that unto such as faithfully bestow their time in the Service of God, the Evening and the Night shall come upon them naturally one after another: Their faith shall ascend before them, and their good Fame shall remain after them.

To conclude; Seeing God hath pleased to deliver us from so many unspeakable Miseries and Afflictions ready to have fallen upon us, like the Visitation of *Jerusalem*, whereof the Prophet speaketh, when their Candle hath its clearest light, and when they sleep in the arms of Peace, lo, then shall be the time of their Visitation: And seeing this should have happened unto us in the Days of a just and gracious King, when every Man rejoiced under his Vine, and under his Fig-Tree: Let us both for the Honour of our Nation, and the good of our Souls, be mindful to inform our selves so perfectly of all our duties both Divine and Humane, as we may not become (through our own gross Ignorance) the authors of our own Confusion. Let no Man set so high a price on that false reputation of keeping Oaths to private Friends, as for their sake to forfeit Faith and Loyalty to Prince and Country: *Will you find true Friends, saith Seneca? Search them inter recta officia*, and there shall you find them. So saith the Canon Law, *Non est appellanda fides, quæ ad peccatum invitât*. Tully in his Books of Offices, disputing the case *inter Patrem & Patriam*, If thy Father (saith he) intend a Treason to his Country and State, and tell thee of it; thou must first dissuade, after threaten, and after accuse. For this is a Rule approved; *In promissis pro re injusta, jurans illicitum, obligatur ad contrarium*. And therefore seeing God hath saved us so miraculously from this Confusion; whereof the mind of Man (which within a moment searcheth from East to the West) can no way find the bottom: Let us make it appear unto the World, by the difference of our constant measure of Thankfulness, that we esteem not this an ordinary Act of God's Providence, nor a thing to be imputed to any fault or failing in their Plots or Projects, but a miraculous effect of transcendent Power, far beyond the course and compass of all his ordinary proceedings. Who although he seem for a time to give way, as though he regarded not how Men come to their ends and purposes (letting them grow like poysonful Herbs,) yet at length when they are ripest, he will cut them off, and when they are fullest of their venomous quality, pull them up for other Mens Medicine; having made the Scorpion to carry the Oyl about him, which cureth the Wounds he giveth. To which let us add this further Faith, That as the place where this prodigious Massacre should have been committed, is the same place where the ancient Religion of the Primitive Church shook off the Bonds and Fetters of the *Roman* Corruption under which it had long

long continued in Servitude : So whilst the same Faith shall be religiously and constantly professed, that it shall never be in the power of Mortal Man, to shake the least Corner-stone of that blessed and sure Foundation.

Thus have I given my Pen her liberty to run her Stage, thereby to free my Mind, travelling (as a Woman with Child) with more weighty cogitations than I could contain in silence, or express in order, hoping my intentions shall receive a favourable censure, seeing they are bounded with honest and humble Limits. If it be said that I have taken too slight an occasion to answer a Slander that lacks an Author, I desire to be thus rightly conceived, that no Man would have sooner contemned those Shewels, or dead Papers, which move with the Wind, than I should, if so many Advertisements from abroad, and Confessions at home (concurring with this Calumny) did not in justice challenge at my hands some speedy course to preserve my poor Reputation from these cruel Aspersions. In which consideration, although my desires to wear out many Days, are drawn within as small a Circle as my Fears, and both my Spirit and Judgment, far from such a dejection or weakness, as to endeavour or expect a remove of fixed resolutions, by force of Arguments or Protestations; Yet when I remember with *Seneca*, that even the great and fairest Kingdoms, whose Laws abound in Bloody Lines, do lose so much of their Beauty, as they become no less deformed, than the basest Shambles; and when I know that our greatest Judge, and Saviour of the World, who alloweth Voices to all kinds of Sins, hath made the voice of Blood to speak so loud, as it pierceth Heaven it self: I do presume so well of all indifferent and equal Judgments, as my defence in this degree, shall never be held for a needless Curiosity; *Quia inauditi, tanquam innocentes percunt*; especially seeing mine own Conscience telleth me so plainly, that as Clemency is the truest keeper of Kingdoms, so Cruelties are of all other the falsest Guards. If it be said, I have been too sharp in censuring the *Romish Catholics* in general, because I have been injured by some infested Spirits of that Profession: I do profess ingenuously, that I am not persuaded that such a Malice as this, which hath no parallel, can ever fall into those Hearts, that hold any seeds of Conscience, or that these five pretended good-Men, which are combined in this Resolution, have any sence of any Religion at all, but rather that they are some dispersed remnant of that impious Consort, whose Eyes and Hearts are daily wounded to behold so many fair Mornings to follow after so black a Day, as had prepared misery even for the Child unborn.

And I do remember upon the death of the late Queen of happy memory, with what obedience and applause, both Professions did concur to his Majesties succession, and now observe how little assistance was given to these late savage *Papists*, who had gathered together some few rotten Branches, fallen from such decayed and withered Trees, as *Christ* had cursed in the Gospel, hoping therewith to have set on Fire, and made a combustion in the State: Although my Prayers shall never cease, that we may see the happy Days, when only one Uniformity of true Religion is willingly imbraced in this Monarchy; yet I shall ever (according to the Law of God) make so great difference in my Conscience between seeing Sins, and sins of Ignorance, as I shall think it just by the Laws of Men, *solum necis artifices arte perire sua*.

And now for answer to your Postscript, wherein you seek so much to divert me from suspecting those whom you call *Puritans* to be authors of this Slander, I have only this to say, That you should never have needed to put your self to so much pains for that Persuasion, seeing neither the regular Protestant, nor those that are unconformable to the present Discipline of the Church, can ever be justly charged to have mixed their private-differences with any Thoughts, much less with any acts of Bloody Massacres. *Et hic baculum fixi.*

Further Replies expect not therefore at my hands : I will henceforth rest in peace in the house of mine own Conscience, where if I do good Deeds, no matter who sees them, if bad, (knowing them my self) no matter from whom I hide them : For they are of Record before a Judge, from whose presence I cannot flee. If all the World applaud me, and he accuse me, their Praise is vain. *Falli potest fama, conscientia nunquam.* If this may not suffice, but that you will still Threaten and Exclaim, I must hear with Patience, and say with *Tacitus*, You have learned to Curse, and I to Contemn : *Tu lingua, ego animum sum Dominus.*

To prevent Assassines and Assassinations on the Person of his Majesty, his Nobles, Justices, Divines, Ministers, Converts, or other the Subjects or Inhabitants of any of his Majesties Realms or Dominions, is humbly proposed,

I. **T**hat it may be declared by Authority of Parliament, That all *Roman* or *Papish* Missionaries, Priests, Jesuits, Monks, Friars educated, ordained, and coming from parts beyond the Seas, into his Majestie's Dominions, whether they pervert any of his Majestie's Subjects or not, and whether they exercise any the Offices, Functions, Duties of a Priest or not, and whether they Associate themselves to *Quakers*, or other Sects, Preach or not, be declared Spies, Incendiaries, Assassins, and publick Enemies of his Majesty and Kingdom, and to succour and entertain them a publick Nuisance, &c.

II. And that their Schools, Colleges, Monasteries, &c. be declared at Home Nuisances, &c. abroad, Garisons and Forts of such Enemies.

III. That (being their Schools, &c. were first instituted and set up in enmity against these Kingdoms, by Princes in War with them) in all Leagues with such Princes, in whose Dominions such *English* Priests, Jesuits, Monks, Friars, &c. are harboured, or from whence they shall come, provision shall be made, as far as possible, that they shall not harbour such, being Natives of his Majestie's Dominions, nor permit such to come into his Majestie's Kingdoms and Dominions; and the persons of their Embassadors, Envoys, and Servants, shall be responsible for such as come in their Retinue, though none of his Majestie's Leiges, nor Natives of his Dominions, and shall neither entertain nor bring any such with them, but such only as are their Master's natural Subjects.

IV. That if any shall come and assault, or assassinate his Majesty, or any of the Royal Family, that all Leagues and Peace shall be thence-forward void and cease, &c. till such Prince whence such Assassines, &c. came, shall yield up the Warden or Rector of such Covent whence he came, or whereto he belonged, &c. Or in case such Assassin be not certainly known, nor the place from whence he came, that then, and from thence forward, Letters of Mart be granted to all such as will take them against the Pope of *Rome* and his Galleys, &c. and all his Towns and Subjects, which these Priests profess themselves to be in all places, as many as can be taken at Sea or Land, and be treated as Enemies, till such time as he deliver over the General or Warden of the Order or Covent whence they came, &c. and give caution by Hostage or otherwise, that no Seminaries, Jesuits, Priests, &c. for the future shall come into, or infect these Kingdoms.

V. That

V. That in case no Merchants or others can be found to take such Letters of Mart, that then a Fleet be sent *toties quoties*, as against the *Algerines*, Pirates, and other Sea Robbers, to revenge such death of Prince, or Royal Blood.

VI. That in case his Majesty, or any of his Successors or Family be Assassinated, all *Papists* Fine and give Caution through his whole Dominions; and no Peace with the Pope till all his Gallies be destroyed, and full revenge taken on his Dominions.

VII. That an Association, such as was in the Reign of Queen *Elizabeth*, be made, to suffer no Roman Successor, or other Romish Recusant, to have advantage by the Assassination of the present King, and to revenge his Death on the Pope and their Adherents and Abettors within and without the Realm, by firing their Ships, &c. as afore.

VIII. That upon the Assassination or Assault made on any Nobleman, Justice, Gentleman, Minister, Convert, Witness, or other Subject of the King, by any known Roman Recusant, the whole hundred of Roman Recusants where the Fact was done, and where the Assaffine last resided, as in case of Murder, Robbery, Escape, &c. be fined smartly, till they produce the Person: And in case there be few, not exceeding the number of one hundred, in that Hundred, that then the whole number of the Roman Recusants in the County be fined according to the Quality of the Person suffering, and give Caution for time to come.

IX. That Letters of Mart and Reprizal be also granted to the person Assassinated, Wounded, or Assaulted, or to his next Relations, Executors, Administrators, or their Assigns, or next Kindred: Or in default of such, to such Persons as will revenge the Death on the Popes Subjects by Sea or Land, till full Revenge and Recompence be made to the Relations, Widow, Children, Friends Creditors, Administrators, or Executors; and ten Priests at least, when taken, still be kept in Hostage to be security that no Assassination, &c. be done in future time, and so be Executed when such shall be done. That like Power be given to them to Take, Apprehend, Geld, Brand, Sell any Popish Priests, &c. at Home by them taken, &c.

X. That the same remedy by Letters of Mart be taken against the Pope, to prevent his Missions and Commissions, for Jesuits, Friars, &c. till Hostages sufficient be had to be put to Death with every such Friar, &c. sent by the Pope, and then new to be taken *toties quoties*.

XI. That the like Fines be also imposed on every Hundred, where the Priests, &c. are found, and Caution taken as in actual Assassination, &c.

XII. That in case the Person offending be produced by Pope, or Popish Recusants, then the Penalty be mitigated to half Fine, and Caution only.

XIII. That all Papist Youth and Children returned from foreign Parts on Proclamation, be on their good Behaviour, and appear Monthly before a Justice, and quarterly at Sessions, or forfeit Recognizance till Married, and all Papists find Pledges according to the ancient *Saxon* Laws.

XIV. That good Rewards be given to any Person that seizes, arrests, and brings a Papist, taken five miles from Home, to the next Constable, as also a Priest in any place. And that Watches and Wards be set according to Law, and charg'd with them.

XV. That

XV. That Popish Recusants pay 12 d. a Sunday for such Child or Servant as is absent from, or answers not the portion of publick Catechism appointed; and such as neglect to send and pay, after ten neglects in any one Year, be declared Recusants obstinate, &c.

XVI. That no Popish Recusant shall entertain any Recusant Servant man or Maid after such time, as such shall have ten times in any Year wilfully absented themselves from such Catechizing.

XVII. Conviction of Popish Recusants to be by refusal of Test, and Catechism, and intermarriage with Recusants.

XVIII. That all Popish Priests, Jesuits, Missionaries, Monks, Friars, &c. whose Names are known or found in the Lists of their Societies, be Outlaw'd and Banished out of all his Majesties Dominions, and a Penalty of a Hundred Pounds to be put on each of their Heads, to be paid by the Papists in such Hundred or County where he was last harboured or taken, in case they continue or return.

XIX. That a Penalty on every Parish and Householder that entertains them, or other Lodgers, or Inmates, or on Landlords that let new Lodgings or Leases to Tenants without Certificate from some known Justice of Peace, of their Allegiance and Test as above, or that renew or assign Leases to such, and such Leases contrary hereto, be void. The like for every Port and Inholder, Coach, Post-Master, Captains, Masters of Ships, &c.

XX: An Association of Purges and Agents, to attend and get a Bill past this Parliament against Regicides, Assassins and Incendiaries, to this effect.

F I N I S.

